groom's families is a kind of economic trade. Ordinarily relatives and friends also exchange gifts during each other's visits. This custom helps to adjust the distribution of products and handicrafts in the society. During the inspection team's stay at Liang Shan, except for a few poor white Lolo families who asked for silver in exchange for food, the majority of Lolo families all voluntarily prepared food for us by killing oxen, sheep, chickens, and pigs, or by boiling corn and potatoes, the kind of entertainment given us varying with the economic situation of each family. The inspection team usually estimated the amount of expenses incurred by the host and then gave him in return such gift articles as cloth, salt, scissors, mirrors, needles, and thread.

The distribution of wealth and goods among the Lolo was originally based on the principle of entertaining strangers and exchanging gifts. Since their contact with the Han-Chinese, however, a trade system has gradually developed. The medium of exchange is silver, measured by the ounce or in ingots. This traditional Han-Chinese system has now penetrated deeply into the Lolo community and is used consistently. Lolo currency is quite influential in the border area. Silver coins are still widely circulated in P'ing-shan and P'ing-i Ch'ang east of the Lolo territory.

The Lolo go to Han-Chinese cities or towns to buy commodities, the main items being salt, wine, cloth, and other articles of daily use. Lei-po, P'ing-pien, and Hsi-ning are all important trading towns for the Han-Chinese and the Lolo, who continuously [68] visit this area. The twelve En-cha branches use Ma-pien and Hsi-ning as their trading centers, while the A-lo, A-cho, and the nine Sinicized Lolo families trade mostly in Lei-po.

The Lolo territory being beyond the control of the county government in border areas, the Lolo have been engaged in opium planting in recent years. The opium is exported and sold in the Han-Chinese territory with enormous profits. Therefore the Lolo's economic conditions are above those of the average Han-Chinese. The Lolo use the revenue from opium to trade for guns and silver in the Han-Chinese territory. In the early years of the Republic, when Yang Ch'un-fang's troops were stationed at Lei-po, they sold guns to the Lolo for a huge profit. Since then arms have flowed continuously into Liang Shan with the result that today nearly every Lolo household has a gun. As the circulation of silver money is prohibited by the government in the Han-Chinese territory, the ruffians there are engaged in the lucrative

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will chuckle over and bite well every one that comes your way as one less disturber of midnight dreams left in the world.

By-and-by Mr Long and I got up, and sat down under a big mat by the side of the fire. A lot of peppercorns were drying on the mat over the fire, and we had to get under it before we could get near the warmth. Not long before we arrived two leopards had attacked two cows belonging to Mr Liu while they were grazing on the hill-side. The men pursued and killed one on the spot, but the other got off.

We had intended to leave this place early in the morning, going about ten miles before breakfast. This plan, however, was stopped by the appearance of a Nosu chief, who insisted on detaining us. This was the man whom Chen, the warden of the Marches, had attempted to persuade to kill us if we persisted in crossing the Yangtse. Here was the suggested murderer at last. The Nosu chief looked wild enough to be the hero of any tragedy. I found out afterwards that he has done a few shady transactions in his life, and H. E. Chen's emissaries had chosen the right man when they tried to persuade Vri-ha to do their diabolical work. As far as we could see, this chief in detaining us had no ulterior motive. As soon as he got in touch with our party he determined not to carry out the wishes of the Chinese, for the present, at any rate. The detaining of us was merely that we might have breakfast at the chief's expense before we continued our journey. We soon got very friendly, and before long the strong, well-built man was giving me a whole list of Nosu words to write in my notebook. With Mr Long as interpreter and go-between, it was fairly easy to get hold of

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231 thrush. Some of these thrushes which one sees hung up outside a house sing as if they would burst their throats. 231 Soldiers are very fond of rearing these thrushes, and at first 541 one was pleased to see these men enjoying the song of these magnificent songsters. It was, however, a shock, later on, to find out that the birds were not kept for their song but for their fighting powers. Matches are arranged between different thrushes, and sometimes large sums of money are laid on the result. If you see a thrush in a cage and ask if it is a fine bird, meaning, of course, can it sing well, the answer will be given, not at all in reference to its powers of song, but solely to its record in beating other thrushes in fierce fight. There is another little bird, about the size of a large tit, which is the most renowned of the bird fighters. These birds are really vicious fighters, and will frequently kill one another in their arranged combats. Large prices are paid for one of these little birds that has been the victor in many combats. The district of the famous salt wells in the province of Szechuan is noted for its number of fighting birds. The birds are taken there from other parts of West China, as around the wells there is not a great deal of trees to attract feathered life.

276 The friendly widow got up late. I have a suspicion that 249 she smoked opium, and in consequence was not ready to rise 648 at the same time as normal folk. Years ago opium was 439 practically unknown in Nosuland, and the hillmen despised the Chinese for being such slaves to the drug. But since the anti-opium campaign has been so vigorously pushed in West China, many Chinese have gone across to Nosuland and, by large money payments to the chiefs, have received permission to cultivate the poppy. When the poppy-juice

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has been gathered in the drug is either openly or secretly taken into Chinese territory, where it commands a high price. The profits of this illicit trade are very large. When warned by some friends that this policy of permitting the poppy to be grown in Nosuland would certainly lead to complications with the Chinese officials, the hillmen replied that in such a case they would take the growers of the drug and hand them over to the proper authorities, to be dealt with as they should deem proper. These Nosu chiefs do not understand the trend of affairs in China, and have not seen that as long as the opium is grown in Nosuland there can be no permanent stoppage of the trade in the drug in the parts of China bordering on their land. And they do not see that if the Chinese Government is determined to stop the use of the drug, they will certainly take steps to prevent the Nosu chiefs from pursuing the policy that is being now carried out. Such a determination might give the Chinese officials the excuse to make a determined effort once for all to subdue Nosuland, and bring it under the same control as the districts which in Yunnan and Kweichow used to be entirely under the domination of the different Nosu chiefs, the Earth Eyes. There are many Chinese who long for the opening up of Nosuland for colonisation, and they would enthusiastically support any efforts to subdue the hillmen. It is to be hoped that the hillmen will be wise in time, and not, for the sake of a little money, sell the safety of their hill land.

When Ah-ku came out of her room in the stone tower she went straight to the fire, and had a good smoke with her five-feet-long pipe before she did anything else. As soon, however, as she had satisfied her gnawing craving for the minor drug, and was so restored to the condition of her usual

[178 cont.]
This belief explains what was said above about the second
262 [354] hearth entirely reserved for cooking for the unmarried girls (1).

[825]

1. The "Lolo" women of Baolac must not eat duck's flesh. This prohibition appears to be motivated by the fact that, since ducks are supposed not to know how to set on their eggs or to care for their little ones, these faults will be acquired by the women who eat the flesh of the duck.

276 The men smoke opium, often to excess.

Men and women smoke tobacco (water pipe or pipe with the small bowl).

243 Cultivation of rice and of maize is done by the processes already indicated and by means of agricultural implements in all respects similar to those which have been described previously.

●249 Opium is raised wherever the ground and the climate are favorable.

244 The vegetables are grown in small gardens or, more often, the plantings of maize, as with the "Méo."

262 Fruits are numerous and highly esteemed: pears, peaches, guavas, grapefruit, plums, and even walnuts and chestnuts.

231 The domestic animals and the fowl are the same as among the neighboring groups.

[224] [226] The "Lolo" keep a few bees. They do not hunt. They sometimes fish, using small casting nets.

433 The industries of the "Lolo" are in no respects unique. The manufacture of cloth, of alcohol, of dyed goods, and so on, is carried out by the ordinary processes already mentioned.

437 Trade is limited to the exchange of excess crops for cloth, [179] dyes, and the minor supplies necessary for making clothing and embroidery.

322 534 The tribes who are neighbors of the "Méo" know how to make wooden buckets and the big flute with six or eight tubes called "sen."